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Kagoma

It has been suggested that they formed part of a large group which migrated from the north-west of Zaria, which includes the Kagoro, Attakka, Jaba, Kaje, Kaura and Moroa, to whom they show a certain affinity in language, customs and dress. 101

They speak a dialect of their own, and the majority know Hausa also. 197 191

Their Chief, "Dem," pointed out to Osuman, first Emir of Jemaa, the desirability of the site, and voluntarily paid tribute to Zaria through Jemaa. Circ. 1859 A.D. they ceased to pay, and a large proportion of the population were burnt out in caves in the resulting punitive expedition. Small raids continued until 1894, when they were finally subdued by the Filane and acknowledged the suzerainty of the Emir of Jemaa, to whom the Kagoma District head is now responsible. 648 175

The two acknowledged crimes were murder and theft. A murderer was required to give a bull to the bereaved family, whilst a thief was detained until his relatives paid a horse to the Sarkin Jemaa and two goats to his captors. 682 685

They are excellent agriculturists. Boys are given miniature hoes at the age of three years old. 241

They are of good physique. 524

The men wear a triangular-shaped leather loin-covering, or a skin that hangs from the shoulder, and bind their beards with grass. They carry wooden swords. 192 291

Virgins wear an apron of green strings ornamented with cowries and brass bells. Married women wear a loin-cloth. 291 301

Nearly all the villages are situated on the top of the hills, amongst almost inaccessible rocks. The huts are of mud, surmounted by conical-shaped grass roofs. The interior is divided into three partitions by means of mud-arches projecting from the wall.* 361 342

A girl may be betrothed before her birth, the *fiancé* undertaking that should the unborn babe prove to be a boy he will be its friend all through life. Such an arrangement is, however, of rare occurrence, the custom being for a girl to be engaged to the first man who gives her parents a fowl and bespeaks her after her birth. The suitor further gives her father a hoe or 2,000 cowries every year, until the girl has arrived at marriageable age at about ten years; as the marriage day approaches he gives the bride's father a further present of five chickens. On the day itself, six of his boy friends enter her parents' house, where she is hidden amongst the women, find and capture her, and take her to one of the groom's female relations. They return at night, give the custodian a chicken and take the bride to the groom's house, where he is awaiting her with three male friends who proceed to address the young pair on the duties 584 585

* *Vide* Jaba, p. 163.

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Kaje

Their first acquaintance with the Filane was when some settlers of that race came to their country at Kachicharri and paid certain irregular tribute of cattle to the Kaje.

At the outbreak of the Jihad, however, they were invaded by the Filane who came and settled near Mount Daroro. The Kaje decided to wipe them all out, but the plot was betrayed by the Filane concubine of Sarkin Indema and her compatriots escaped. She, herself, suffered condign punishment, being thrown into a hole which was filled up with stones and she was thus buried alive.

When the Filane settled at Jemaa in the same neighbourhood, the Kaje again tried to turn them out, circ. 1812 A.D., but were ultimately defeated—some of them fled into Zaria Province, and the main body to Sanga, south-east of Jemaa.

The Kaje were situated on both sides of the Zaria-Nassarawa boundary when the Filane Emir of Zaria, Abdul Karimi, circ. 1835 A.D., sent a force against them at their principal town of Kurmin Bi, to exact tribute. An arrangement was come to, but circ. 1849 Mohman Sani, then Emir of Zaria, led a punitive expedition against them and told the southern section to follow the Sarkin Jemaa, since which time they have had no recognised tribal Chief. In 1858 they were again recalcitrant and Audu, Emir of Zaria, finally broke them. Since 1870 the Jemaa Kaje have been ruled, nominally at least, by Jekada from Jemaa, and in 1912 they were induced to acknowledge the practical suzerainty of the Sarkin Jemaa and accepted, as District head, Liman Umora, a Filane of Jemaa.

In old days each village was governed by a council of Elders and an hereditary village Chief. This office was, however, usually vacated after a few years, the Chief nominating the most capable member of his family to be his successor and himself retiring to a seat on the council. An office bearer called Tagama (Magajin Mutua) judged all disputes and apportioned farm-lands, to which the occupant and his heirs had exclusive right so long as the land was cultivated. It was not uncommon, however, for the occupant to lease his land, practically as a matter of goodwill, for he only received a pot of beer, which lease was terminable by either party after the dawa harvest; no woman might hold land.

There was a regular system of punishment of crime, but there were only three legal offences: Theft from a storehouse, murder and adultery. The two latter were alike punishable by death or by banishment.

A thief's family paid a horse to the village head, who was the judge in all judicial affairs.

A murderer was expelled from the village for two years; he was sent first to Kurmin Bi, thence to Sakwot, thence to Fadan Kagoma, where he worked on the Kogoma farms. He

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Kaje

was then allowed to return to his village on giving an expiatory feast to the Elders, but might neither eat nor drink with other men for the rest of his life. 682

In a case of adultery the injured man could demand the death of both the guilty parties, otherwise they were banished for life, being treated as dogs and fed with scraps out of broken vessels until they were drummed out of the place by old women. Oath was taken by jumping forwards and backwards over a sword, an arrow, a skull, and the leaf of the male shea-butter tree. 684 695

Inheritance was to the male heirs in the following order: Sons, brothers, nephews, grand-children—failing these to the Chief. It was, however, common for a man to give his property away in his life-time, when he became a pensioner to the recipient. A brother or son inherited the deceased's widows, but with that exception a man might not marry the widow of any member of his clan. 428 [431]

In appearance the Kaje is slim and of fair physique, he is well built, but his extreme drunkenness has left a mark on the skull formation. 142 273

The men wear a short gown or leather loin-cloth and the youths plait their hair and ornament it with beads. The women shave their heads and wear a leather string round the waist to which is attached a wide cone with a wooden base. That of a Chief's daughter is bound with copper wire and the base is adorned with beads—the poorer women bind it with bamboo. When working on their farms this is discarded and the married women each morning pluck a wisp of vetch, some two feet long, and tuck it under the waist-belt leaving six inches hanging in front, while the long end is pulled back between the thighs so that it sticks out like a tail. Girls wear a small apron of cowrie shells. In Zaria the women wear wooden plugs in their upper and lower lips. 291 302 [554] 291 [301]

They are excellent farmers and breeders of live-stock. They manure the ground with dung from goats and fowls, and ashes. They are keen hunters (possessing a few horses), and are expert highway robbers, but they respect any property left on the road if a leaf of the male shea-butter tree has been placed upon it. 241 231 224 674

Their arms are the bow and arrow. 411

They live in compounds surrounded by high cactus hedges. The house and granary are in one, the former being entered through a low narrow verandah, which leads into a sort of hall, where pots are stored, and which runs along the whole width of the house. Within this is a bigger sleeping apartment, and within again a circular passage sometimes roofed with an attic above, enclosing the corn-bin. Between each room is a double doorway two and a half to three feet in height, in the grooves of which a mat or shield could be placed. The houses are of mud and the roofs [306] 342